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INDIANS  
AT • WORK



DECEMBER 1, 1936

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

• OFFICE • OF • INDIAN • AFFAIRS •  
WASHINGTON, D. C.







## I N D I A N S     A T     W O R K

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CROW MOTHER AND DAUGHTER IN GALA DRESS



# • INDIANS • AT • WORK •

A News Sheet for Indians  
and the Indian Service

VOLUME IV • • DECEMBER 1, 1936 • • NUMBER 8 •

The eightieth birthday of Mr. Justice Louis Brandeis (November 13) should not pass without comment among Indians.

He is one of our great Americans. He is one of a minority race who is wholly faithful to his own people and the more, therefore, not the less, one of our greatest Americans.

Indeed, I venture a further statement. No race or group since ancient Athens has so abstracted its cultural heritage and its peculiar historical genius into expressions valid for the whole world, as has the Jewish race or group. No race or group so holds to its past - to its spiritual nativity. No race or group so claims modernity for its home. Possibly no race or group may with equal sureness be expected to contribute a distinguishable historical quality to universal man of the far future ages. Among the Jews, Mr. Justice Brandeis is one of the great; and among Americans he is one of the great.

There are three aspects of Mr. Justice Brandeis' philosophy and method which I will mention here, of particular interest to Indians.

One is his profound recognition of the importance of keeping alive, today and hereafter, the significant, energy-building and spiritually orienting group-differences. These group identities and group uniquenesses are the seed-bed and the germ-plasm of our human world of all future time. Hence, Mr. Justice Brandeis' active devotion to Zionism; hence, his interest in all minorities, and among them the Indians.

Another of the aspects is Mr. Justice Brandeis' conviction that mankind's salvation rests in the small things rather than the big things of society. The small independent business; the small cooperative society; the small community-unit; the face-to-face "primary" social group; the team, and the cult, and the guild. For a hundred centuries the wisest men knew that it was these small-unit facts, not the big facts of empire and of mass combination, which determined fate and gave to life its quality. Our own generation, excited and overawed by the unstable bignesses which have usurped the world-stage, has tended to belittle or forget the individual and that specific, intimate and unique group-activity which is the maker of individuals. Mr. Justice Brandeis is no enemy of bigness, but he is (as a man and as a Supreme Court justice) the active friend of these smaller existences which contain the greater energies of our race. Here, again, Indians peculiarly should be interested in Mr. Justice Brandeis; for their past, and their future too, is a small-scale, not a big-scale fact. The small, complexly organized, multiple-interest face-to-face group is,



for Indians, surely the best, even the only possible, institution. Let Indians succeed through it, and their effect upon the world will prove to be out of all proportion to their mere numbers.

Finally, Mr. Justice Brandeis was distinguished as a lawyer through his use of the data and the methods of science. On the Bench, he is a more tireless, and probably a more competent, user of social, economic and human science (including facts statistically measured) than any other Supreme Court justice living or dead. And this (in the measure that other Justices may emulate it) is a tremendously important item in its bearing upon the future of law and of the court system and the Constitution itself in our country. Indians should take note because it is Indians who today (more systematically, I believe, than any other population or regional groups in America) are trying to do conscious planning based on and tested by experimentation and measurement.

To Mr. Justice Brandeis, many happy birthdays more!

\* \* \* \*

On the subject of planning. The Chippewa delegations are at the Washington office - representatives of the newly organized Chippewa tribe under I.R.A., and of the Red Lake Band. There would be plenty of complaints they could bring - there always are plenty of valid complaints. But these delegates are preoccupied with something else.

Here are thousands of Chippewas. Their lands, except at Red Lake, are mostly gone. Their poverty is extreme. Their trust

funds have shrunken until the vanishing-point is in sight. What shall they do?

These delegates are thinking with definiteness and with boldness, and they know that many forces - federal, state and voluntary - must be brought into concerted action if their problem is to be solved. What is most promising is that they have no panaceas in their mind at all, no extreme propositions or catch-phrases. They are right down to earth.

These woods and lake Indians can remember when Minnesota was a very different-appearing state from what it is now. Thousands - even tens of thousands - of square miles were covered with beautiful primitive forests rich with game and with forest fruits, and the countless lakes were abundantly stocked by nature. Now, one may go hundreds of miles and see little but devastated land.

Could there be brought into action an integrated and long-range plan of reforestation and of the development of forest industries, the whole man-power of the Chippewa tribe could be permanently absorbed by forest work alone. Forest life used to be more than an industry. It used to be one of the happiest, most beautiful ways of life for the whole forest populations. Such it was for the Chippewas, and such it could become again.

This is one of the several problems and hopes preoccupying the organized Chippewas now.

JOHN COLLIER

Commissioner of Indian Affairs



SAMUEL M. BROSIUS, WORKER FOR INDIAN WELFARE, DIES

Indians have lost a devoted friend through the death, on November 16, of Mr. Samuel M. Brosius. When he retired in 1933, Mr. Brosius had been for over 35 years the Washington representative of the Indian Rights Association.

Mr. Matthew K. Sniffen of the Indian Rights Association, long his friend and associate, says of him:

"Only those who are intimately acquainted with Mr. Brosius can appreciate his real worth. Modest and unassuming, he was imbued with a steadfastness of purpose from which he never wavered where the rights of Indians were at stake. A close student of all that concerned the Indians, he was careful and exact as to facts and possessed of sound judgment. Once the issue was clearly developed, Mr. Brosius could be depended upon to follow it vigorously and persistently to the end. Numerous cases that seemed hopeless were won by his tenacity.

"Among the outstanding accomplishments of Mr. Brosius are the land rights of the Navajo Indians. In 1898 he was sent to Arizona where the Navajos on public domain were in danger of losing their holdings through white encroachments. His careful investigation of this subject led later to an Executive order setting aside a large area as a reservation for these Indians known as the Tuba City Jurisdiction. On the eastern side of the Navajo country his work in behalf of Indians living on the public domain led to the creation of a reservation and agency at Crown Point, New Mexico.

"Mr. Brosius called to the attention of the authorities the abuses that had developed in Oklahoma among the Five Tribes under the so-called Dawes Commission. This led to the appointment of Messrs. Charles J. Bonaparte and Clinton R. Woodruff, by the President, for an official investigation.

"When a ruling was made by Secretary of the Interior Albert B. Fall, in 1922, that Executive order Indian reservations were 'merely public land temporarily withdrawn by Executive order' and no permanent title was held by the Indians, it put in jeopardy 22 million acres of land. Mr. Brosius followed up this to the White House and it resulted in an opinion of the Attorney-General reversing the Fall order. This affected all Indians who were living on Executive order reservations, and the land involved was worth at least 100 million dollars. When the Fall ruling was reversed, Mr. Brosius enlisted the aid of Senators Lodge and Curtis, and a bill passed in the 69th Congress that confirmed the rights of Indians to these Executive order reservations.

"Mr. Brosius drafted the Indian Citizenship Act which became a law in 1924. This conferred citizenship upon all Indians born within the territorial limits of the United States.

"As a result of Mr. Brosius' continuous efforts on behalf of the land rights of the Walapai Indians in Arizona, part of which was claimed by the Santa Fe Railroad under a right of way grant, the proposed division of the land was held up, and the matter is now in the hands of the Department of Justice.

"Mr. Brosius played an important part in helping to shape Indian legislation, and his advice was often sought by members of Congress."

\* \* \* \*

#### WESTERN SHOSHONE DELEGATION VISITS WASHINGTON

First among tribal delegations to the Washington Office this fall is that from the Western Shoshone, or Duck Valley Reservation in Nevada and Idaho. These Indians come on general tribal business. Superintendent Emmett McNeilly is accompanied by Thomas Premo, president of the tribal council, and Harry Thacker, Paiute, secretary.

The isolation of Western Shoshone is both a handicap and a blessing. When some new houses were built last year, most of the building materials had to be brought the hundred-mile distance from the railroad at Mountain Home, Idaho. Outlets for produce are limited and far distant. But isolation also means enviable independence: the reservation has the resources for a good living, a hospital and school facilities, and the Duck Valley Indians have largely escaped contact with the white man's vices. They have always earned their way.

Life at Duck Valley Reservation is based on a cattle economy supplemented by some irrigation, which makes it possible to raise winter feed and subsistence gardens. Last summer the hay was so thick that in spots the binder could not take a full swath.

These Indians wisely seek a well-balanced source of livelihood. They are making careful plans for the development and conservation of their range, and for better gardens.

OKLAHOMA ORGANIZATION WORK IS CENTRALIZED UNDER A. C. MONAHAN

In a letter of November 14, from Commissioner Collier, the duties and authority of Mr. A. C. Monahan as Coordinator of Oklahoma have been broadened and strengthened. His assignment now includes:

One - Supervision of Organization work in Oklahoma, under the Indian Reorganization and Thomas-Rogers Acts. This does not include the organization of cooperatives.

Two - The formulation, in cooperation with jurisdiction superintendents, of a general Organization program in Oklahoma.

Three - The giving of assignments to, and direction over the work of Organization field agents, including the drafting of constitutions and charters.

Four - Cooperating, as the Commissioner's personal representative, with Indian councils on Organization matters.

The letter emphasizes that this new arrangement is not intended to impair the direct line of communication between superintendents and the Washington Office, nor the line of authority between Washington division directors and their field personnel. In Organization work, however, it is made plain that Mr. Monahan is "assuming a large measure of administrative direction and control under the above instructions. Except as stated in this letter, it is understood that existing procedures and Washington controls in connection with Organization will remain as they now are."

The concluding paragraph of the letter of instruction is quoted in full:

"In thus expanding your function as Coordinator, we are giving, perhaps for the first time, a limited but important test of decentralized administration into Oklahoma. We are making this test with one segment of the program newly instituted through the passage of the Indian Reorganization and Thomas-Rogers Acts. Its importance cannot be overemphasized, and I hope that you will have good success in initiating this experiment."

\* \* \* \* \*



Trail Of A Wild Turkey



## WHAT I WOULD DO AS INDIAN COMMISSIONER

Several people in the Washington Office were asked the same question: "If you had just been appointed Commissioner of Indian Affairs, what would you do?" It was suggested that replies be less than 100 words in length, and that the legal and financial actualities of the Indian Office be kept in mind. Here are six answers:

### I.

I would curtail sharply the attention given Indians of less than half-blood. They are more white than Indian. I would have the real Indian understand that he must stand on his own feet, individually, tribally and racially, spurning rather than seeking unnecessary Government help, adjusting himself to the demands of modern civilization, reconciling himself to the fact that the days of the buffalo are gone forever, to be recalled only in memory.

### II.

I would:

1. Treat the Indian problem as a professional job for social service work and recruit new personnel from this field.

2. For all present administrative personnel, institute a training school which would teach an objective social and economic approach to Indian administration.

3. Set up an information service that will keep the Indian Office informed as to the social and economic effects of its policies on the Indians themselves.

4. Transfer Education, Health, Extension, Irrigation, Forestry, Roads and Land to the regular Federal Department or Bureau handling these affairs. At the same time, I would transfer the general administrative nucleus of the Indian Office to the Social Security Board (as a separate bureau under it) where a co-ordinated program might be developed with all Federal bureaus co-operating.

### III.

The first thing I would do if I were appointed Indian Commissioner would be to endeavor to secure Mr. Collier's appointment as Assistant Commissioner. I would then arrange to take a long vacation!

### IV.

Were I Commissioner of Indian Affairs I would, among other things, seek the aid of Congress and private foundations in financing for a period of five years a few carefully chosen, trained persons who would be willing to make their homes in an Indian community. I should assign no responsibilities or duties to them; I should see that they were absolutely free from supervision or check-up of any sort. I should ask only that they participate in the life of the community as citizens with the hope that by such participation they might slowly lift the entire life of the community to higher levels.

### V.

If I were Commissioner of Indian Affairs the first thing I would do would be to insist that fifty per cent of all the administrative decisions now made in Washington should be transferred to the field.

### VI.

Were I Commissioner, I would:

Branch into no new fields of endeavor for the time being; attempt to consolidate the gains already made.

Stress economic development; social and political advances mean little to an empty stomach.

Build up the Extension Division and its services; the field of agriculture and industry is basic.

Place more responsibility on the superintendents and other field employees; insist that they take this responsibility.

Conduct a thorough process of eliminating unfit employees; correlate with this process a sincere attempt to secure for efficient employees compensation commensurate with the capabilities expected of them.

Establish uniform divisional field supervisory regions with consolidated headquarters; place in each region a coordinator who would exercise influence, not through a grant of administrative power, but through the known fact that he was the Commissioner's personal representative and exponent of the Commissioner's policies.

Have members of the Washington staff take a special interest in, and act as the advocates of, specific reservations; see to it that there were no "forgotten reservations."

Insist on the proper maintenance of Government buildings, property and equipment, and on neatness in appearance on the part of agency personnel; this smacks of army "policing up", but it is axiomatic that one cannot teach others orderliness and alertness without exemplifying those qualities.

\* \* \* \* \*

#### FALL WORK IS BRISK AT WARM SPRINGS, OREGON

All the work going on at Warm Springs - hospital construction, sewage plant construction, the E.C.W. program, and a small irrigation project - leaves only the older men and the women to attend to the regular fall duties. But no home seems to lack its catch of salmon: one sees it drying, or over a pit being smoked; dried salmon eggs are being made into pemmican. Huckleberries and choke-cherries are dried, also herbs that the women have garnered for the brews, dyes, and for use in the sweat bath. Always there are tanned buckskin, beads and corn husks for their pick-up work. Gay prints, dress patterns, lie about; these were selected when the family picked strawberries, hops and potatoes. Each year they make these expeditions into the commercial fields. They make good wages and in addition they have the privilege of bringing home produce.

The wild horses that roam the hills and plateaus mean cash when turned over to buyers who are looking for "outlaws" with which to stage the Pendleton Rodeo. The sale of their own beeves seems brisk this fall.

The home economics teacher is carrying on a vocational program. No new influence is being introduced into the handiwork, but the old arts are being encouraged and fostered. A market is found for the finished articles, such as the beaded and corn husk bags and purses, the moccasins and dolls of buckskin and baskets of willow and husk.

The Indian women, mostly the younger ones, meet with the economics teacher on Fridays. They rip up surplus army material and with patterns they cut, design and make warm attractive garments for their children. They often bring their own material to fashion into clothes. The four sewing machines hum and the two looms clack these afternoons.



VIEWS FROM THE MISSION AGENCY, CALIFORNIA



An Orchard, Vineyard  
And Garden



The Agency Date Garden From Which The Indians  
Derive Their Young Date Palms



Road Construction



Stock Water Tank



## OLD ART IN NEW FORMS

There are many schools of thought about the treatment of the Indian: that he should be kept as a sort of exhibit, living as nearly as possible as he did when first discovered; at the other extreme that he should be absorbed into the white civilization about him as rapidly as possible. The same divergent points of view are constantly at variance in regard to his arts and crafts. The purists try to discourage any changes in what they consider old Indian forms and methods while the commercially minded white man would speed up Indian production by introducing machinery and factory methods for mass production.

There are, of course, middle-ground views and even the purists have accepted as legitimate many modern variations and adaptations of old time Indian arts - things that are beautiful in themselves and honestly made in the Indian manner. Stamp boxes or cigarette boxes with tops of silver conchas or bow-guards are now almost universally accepted even by the conservatives although they may still hesitate at table silver. Water color paintings on paper without perspective like paintings on skins or cave walls are also in the accepted class.

While purists or near-purists offer prizes and appoint juries to censor exhibitions of Indian goods, the Indian goes his own way, somewhat influenced, unquestionably, by what the kindly, benevolent white man says about maintaining the ancient traditions of his people, but also influenced by the sales he makes - for money talks even to an Indian. Uncomplainingly,

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From bottom up: Silver ash trays and candy dishes, by Navajos; ancient sacred designs adorn the smoking equipment made by San Ildefonso potters; silver bow-guards have evolved into silver box tops for cigarettes; modern interiors welcome the pottery lamp.

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the Indian removes his goods ruled out as bad by the Indian Fair Committee and sells them to the unsuspecting passers-by at the first street corner. It is for this reason that interested committees are saying, "Let us leave the Indian to make what he finds profitable and let us turn our attention to the stupendous task of educating the public to demand the best."

Year by year, Indian Fair Committees have admitted innovations as permissible as the Indians themselves have learned to handle new shapes skilfully, such as pottery ash trays and cigarette boxes, candlesticks and delightfully modeled pottery animal book-ends, jars for lamp bases, decorated tiles, pillow tops with embroidery like the dance kilts or woven like the sashes, rain sashes in a narrower width for women's sports wear, even tea pots of the micaceous clay which holds water, burden baskets made flat at the bottom for waste baskets.

Anthropologists and amateur committees realize that mere imitation even of one's own ancestral art is stultifying and that if Indian native art is to survive it must be a growing thing, suitable for the time and circumstance in which it is made and it must be created out of the imagination of the individual craftsman, not merely a faithful reproduction of the work of his ancestors. Also, judging committees become more humble the more they learn. Shapes ten years ago condemned as false have proved to be ancient ceremonial shapes long hidden in kivas from the sight of the curious.

Hopi weaving of so-called men's blankets in brown and white natural wool looks for all the world like a copy of Scotch homespun but the same pattern in cotton has been found in pre-Spanish burials. Today it is woven by the Hopi for ladies' sport coats. Little pottery animals charmingly modeled are found to be a development of ancient fetishes. Flower sticks ornamented with exquisitely carved and painted birds made now to put in flower pots or gardens, have evolved from the music sticks used in the basket dance.

\* \* \* \* \*

The Pueblos are an agricultural people who have been able to support themselves without the use of much real money. What money they have comes chiefly from their crafts. In very recent years, Government jobs have supplied cash but these jobs may not last forever. By means of them the Indian has acquired a new standard of living which it would be as hard for them to give up as for any other race. Although the Pueblo Indian continues to live in the village where his ancestors have lived, to wear long hair and moccasins because he prefers to, some of the things he has seen and experienced in New York or the other places he has visited, he is introducing into his own home - cook stoves, real beds, bathrooms. Automobiles are becoming almost common among the Indians. Whether purist or at the other extreme, friends of the Indian agree that he is entitled to certain comforts which he can only get for cash, not trade.



But even the artists and craftsmen among the Pueblo Indians of New Mexico think of themselves still as farmers - that crafts are leisure time occupation. One of the most highly paid among the Pueblo painters lately received a piece of new farming land when there was a distribution among his village people. A white patron asked him what he, a painter, was going to do with a farm - "Land is best," said the Indian, "When I paint pictures I buy a car and then I have nothing, but when I have land then I have it always for me and my family."

\* \* \* \*

But undebatable is the fact that land which was adequate fifty years ago will not support a greatly increased population; water which in New Mexico is essential for raising a crop must now supply the white man as well as the Indian and the more aggressive race gets there first, although the Indians used irrigation before the Spaniards ever came to the country. Land which fifty years ago was fertile is useless now from erosion. The Government has inaugurated a soil conservation policy but it will be another generation before much of the despoiled land can be returned to cultivation. In pre-Spanish days undoubtedly the Pueblo Indians moved about to new locations when there was overcrowding, when their soil became exhausted or eroded - a practice no longer possible.

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Silver, copper, clay, cotton, wool, wood - all are used by the deft hand of the Indian craftsmen in shaping articles of beauty for the white man.

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### Indian Youth Seeking Home Industries

As the pueblos and reservations become too crowded, Indian young people must go out to compete with non-Indian young people if there is to be no more land, no more water available, unless home industries, such as their arts and crafts, can be developed to the point of supplying not only luxuries but supporting the excess population. Indians who have not been dispossessed, as in the Southwest, have a pride of race, a love of home and tradition which as a steadying influence and a source of happiness is too valuable for anyone to wish to see them lose it.

### Keep The Indian At His Own Crafts

We who incline toward the purist view believe that the Indian is a better artist and craftsman than mechanic or houseworker and we wish to help him find a way to supply his needs by means of his inherited talents. We feel that poor workmanship, imitation products, overworked designs will soon overstock a market for "Indian souvenirs" and will not long satisfy the craftsmen and women themselves so that from choice they will find other occupations. While liberalizing our own views from time to time as to the type of object we admit as Indian, we are trying to educate a public to demand not Indian curios but articles of real worth. We know the Indian can make them - pottery that rings clear when tapped, designs that will not wash off, silver that has the beauty of simplicity, rugs or blankets that are restful to live with as well as firmly and evenly woven.

The surest proof that Indian crafts have a general appeal is the outcropping of cheap imitations of Indian articles, especially silver. Some are made of silver and by Indians but in veritable factories, not the real handwork of an individual craftsman. Also chain stores are selling imitations made of a white metal probably in a factory far from the Southwest.

### Genuine Indian Crafts In National Parks

A few years ago Secretary of the Interior Ickes issued an order that only authentic Indian articles made by individual Indians and of honest materials could be sold in the National Parks. The quality of the displays in the curio stores in the parks increased immensely but one must pay for handmade goods. Just outside the parks dealers stocked up with factory-made articles which could sell for half the price of the real thing - and the unobserving tourist has often been heard to remark, "Look how they hold you up in the Park! You can get bracelets (or whatever it may be) here for half the price," not realizing that these cheaper bracelets represent not the imagination and artistic fancy of an Indian but the hodge-podge fancy of a white boss who may be employing Indians or non-Indians to work by the day to stamp out factory rolled sheets of silver set with Boston-polished stones.



### Craftsmanship - Universally Appreciated

It is impossible to give a recipe for good taste but the Indian, uninfluenced by the white man, had taste of such universal appeal that his work is treasured by the people of all lands. He used the bow and arrow and decorated it with geometric or symbolic figures but he did not of his own initiative use the bow and arrow as an element of decoration; that is our corruption of Indian design. The Indian, true artist that he is, never really duplicates any article or design when left to himself but there has been a continuous repetition and development of symbolism from prehistoric times to the present - rain, clouds, sun, moon, birds, deer; geometric patterns harmoniously combined, vibrating and whirling in baskets and sometimes in pottery, but always composed. It is only when ideas of an alien race, our own, are imposed on the Indian that the patterns and colors become garish and restless.

So it is the policy of the New Mexico Association on Indian Affairs and of other organizations which have his interest at heart to encourage the Indian to continue his crafts according to his own development and to beg of the intelligent white man that he cease to regard the Indian as a curio but accept him as also an intelligent being, still creating a native American art of the highest order which should not be allowed to die out for lack of appreciation. (Copyright 1936, New Mexico Magazine, and reprinted with permission of New Mexico Association On Indian Affairs.)

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### CHIPPEWAS DISCUSS PROBLEMS AT WASHINGTON

The entire Minnesota, Wisconsin and Michigan Chippewa country is represented in the group which has come to Washington to talk general business and their common problems. Ten Chippewas are here: John L. Pemberton, chairman, Minnesota Chippewas; John Broker, representing White Earth; J. Munnell, from Leech Lake; Peter Smith from Nett Lake; Henry LaPrairie, representing Fond du Lac; Fred Sam, from Mille Lac; and John Flatt, from Grand Portage; also Peter Graves, Alex Everwind, Paul Beaulieu, and Nathan Whitefeather from Red Lake.

Indian Service officials in the group include: Mark L. Burns, coordinator for the Lake States; J. S. Monks, Acting Superintendent, Consolidated Chippewa; Raymond H. Bitney, Superintendent, Red Lake; Jesse C. Cavill, Superintendent, Great Lakes Agency; Frank Christy, Superintendent, Tomah; J. W. Kauffman, who has been newly appointed as Extension Supervisor of the Lake States and the Dakotas; Peru Farver, Field Agent, Indian Reorganization Act; and A. L. Hook, Land Field Agent.



## NEW LAND - A LASTING INDIAN INHERITANCE

By T. W. Wheat, Assistant Director of Lands

Indians and their friends throughout the country will be happy to learn that Indian land holdings have been increased by 2,100,000 acres in 17 states in the past three years. This is a substantial beginning of the program under way to provide lands for landless and homeless Indians and to reacquire part of the reservation lands that Indians have lost.

Some of the methods by which this increase in land holdings has been brought about are briefly explained here.

### Withdrawals From Public Domain

There was considerable land on the public domain (lands owned by the United States) in various states, which it was deemed advisable to have added to existing Indian reservations or withdrawn in order to establish new reservations. Since 1933 numerous areas of this kind of land have been withdrawn from the public domain under special legislation enacted by Congress and set apart for the exclusive use of the Indians. Areas withdrawn are as follows:

<u>State</u>	<u>Acres</u>
Arizona .....	380,075
Montana .....	557
New Mexico .....	8,380
Nevada .....	177,200
Oregon .....	15,500
Utah .....	80

### Special Purchases

In addition to the land purchases that are being made under the Indian Reorganization Act of June 18, 1934 (48 Stat. 984), other land has also been purchased under special authority granted by Congress. These lands consist mainly of areas bought within the boundaries of existing reservations in order to consolidate and enlarge the Indian holdings within reservation areas. Also some of such purchases made additions to existing reservations or were acquired for the establishment of new reservations. These acquisitions are as follows:

<u>State</u>	<u>Acres</u>
Arizona .....	310,146
California ..	1,600
New Mexico ..	237
Oregon .....	155

#### Arizona Navajo Boundary Act Purchases

In 1934 an act was passed establishing a new southern boundary of the Navajo Reservation in Arizona. The Department has also been striving to obtain legislation to reestablish the eastern boundary of the Navajo Reservation in New Mexico, including three separate areas to also be set aside for the Navajos. These new boundary lines, as already set up in Arizona and proposed in New Mexico, are the result of intensive planning over a period of years. Under existing legislation, non-Indian owners located within the boundary of the Navajo-Arizona boundary and the proposed boundaries in New Mexico have been gradually relinquishing their holdings within such Indian areas in exchange for other lands outside, to the end that the lands within the Navajo boundary shall ultimately be used exclusively by Indians. The total acreage made available for Indian use by such exchange during the past three years is as follows:

Arizona .....	7,474 Acres
New Mexico .....	235,860 "

#### Indian Reorganization Act Purchases and Restorations

The act of June 18, 1934 (48 Stat. L., 984), has as one of its main provisions the purchase of lands for addition to Indian reservations or for individual Indians. The sum of \$1,000,000 was appropriated for use during the fiscal year 1936 for this purpose. This money is being used in purchasing lands for the benefit of Indians of 34 different reservations, in eight different states. The lands are located within Indian reservations and also, in some instances, outside but adjacent to existing reservation boundaries. Purchases are also being made to establish new reservations for Indians who do not have any land. These purchases, by states, total as follows:

<u>State</u>	<u>Acres</u>
California .....	218.19
Minnesota .....	6,668.45
Montana .....	400
Nebraska .....	160
North Dakota .....	909.46
South Dakota .....	2,717.10
Washington .....	16.64
Wisconsin .....	240

Descriptions and photographs of a few of these purchases are given in the article beginning on page 21.

The Indian Reorganization Act also authorizes the Secretary of the Interior to restore to exclusive tribal ownership undisposed lands of Indian reservations that had heretofore been regarded as not required for Indian purposes and which, therefore, had been made available for disposition to the public through the General Land Office. There are 16 reservations in nine separate states that have lands of this class. The matter of their restoration to tribal ownership is receiving the careful consideration of this Office. To date, restorations on five reservations have been accomplished. The states within which these reservations are located and the areas restored therein are as follows:

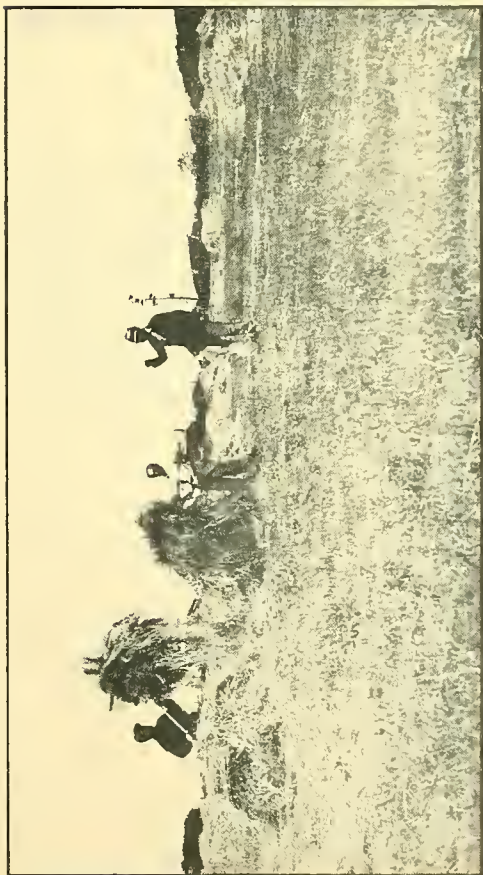
<u>State</u>	<u>Acres</u>
Minnesota .....	9,277.59
Montana .....	192,577.06
Oklahoma .....	600
North Dakota ...	48,000
South Dakota ...	59,504.51

Resettlement Administration Purchases For Indian Use

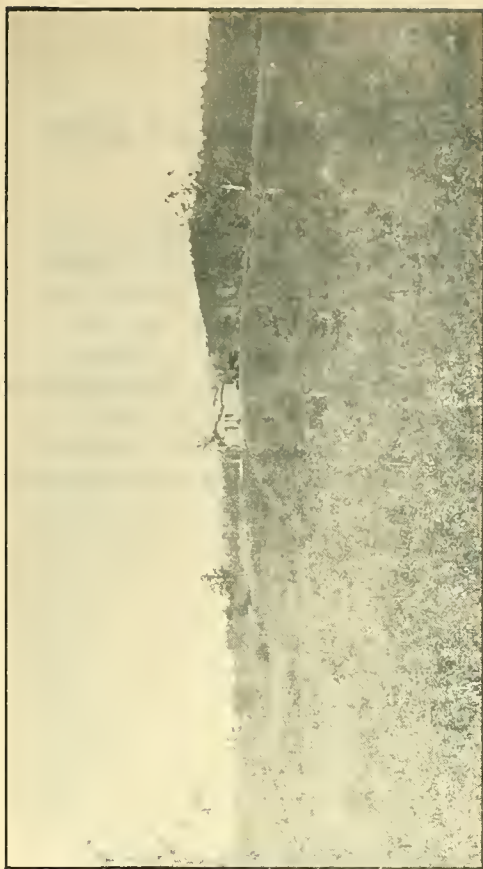
The following table shows lands for which purchases have been completed for Indian use by the Resettlement Administration from July 1, 1934 to September 15, 1936:

<u>State</u>	<u>Acres</u>
Florida .....	2,613
Idaho .....	6,414
Michigan .....	80
Minnesota .....	1,560
Montana .....	31,533
New Mexico ....	437,492
North Dakota ....	317
North and South Dakota ....	6,461
Oklahoma .....	2,525
South Dakota ...	60,091
Wisconsin .....	2,149

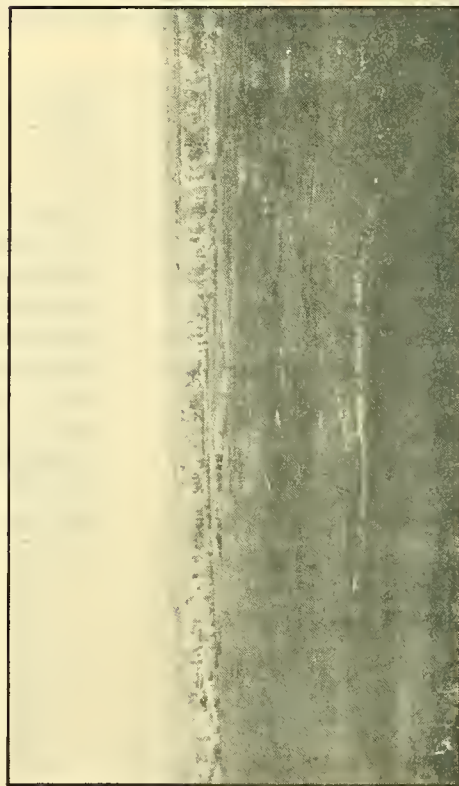




An Abundant Hay Crop Harvested By Indians On  
Land Purchased For Landless Members Of The Clallam  
Tribe, Port Angeles, Washington



Typical Cut-Over Land, Found In Parts Of Area  
Proposed For Purchase For Landless Public Domain,  
Turtle Mountain Chippewas, North Dakota.



Range Land, Elko Project, Nevada



Cultivated Land, Point Arenas, California.

## INDIAN LAND PURCHASES INCLUDE VARYING TYPES

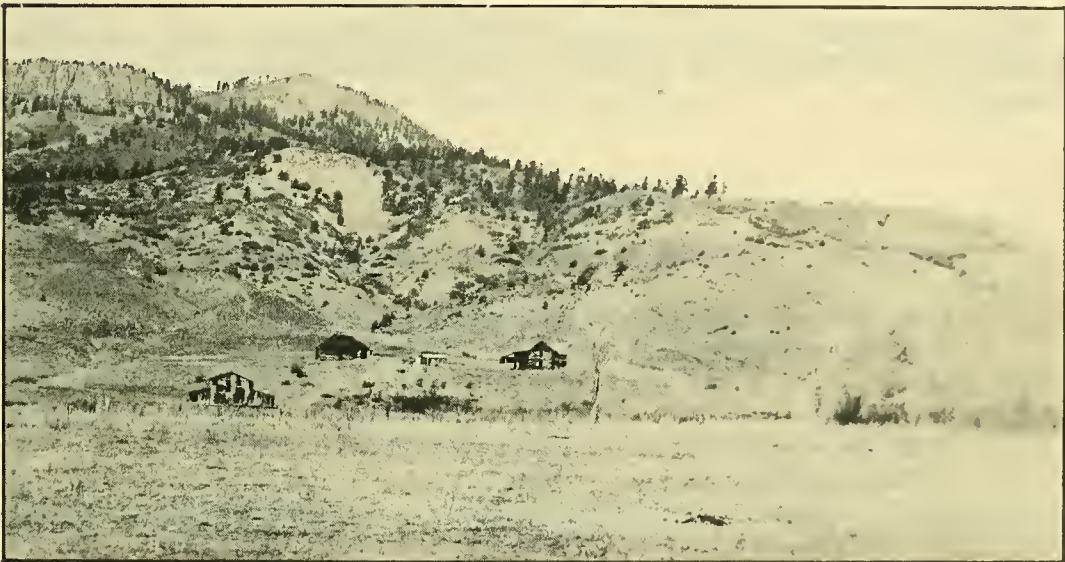
Here are described a few typical land purchase projects which have been consummated or are in process of completion under the Indian Reorganization Act.

### Jicarilla

Location: Rio Arriba County, New Mexico

Purchase Area: 1,999.76 acres.

Cost: \$34,100.00



Range Land, Jicarilla

The lands proposed for purchase for the Jicarilla Apaches are homesteads within the reservation boundaries, comprising chiefly range and irrigated lands with a few acres of sub-irrigated and dry farming lands.

These lands are located in the northern portion of the reservation, the elevation being from 7,000 to 8,000 feet. The growing season is, therefore, rather short, but the crop yields on the cultivated lands are very good. Generally, there are three cuttings of alfalfa per year, with a yield of from  $3\frac{1}{2}$  to 4 tons per acre. The sub-irrigated lands produce a heavy stand of wild hay, averaging about one ton per acre. The dry farm lands are used chiefly for gardening purposes.



There are approximately 700 Indians living on the reservation, and about 90 per cent of them are in the sheep-raising business. A few of the Indians are in the cattle business in areas where sheep raising has been found unprofitable. The lands which are to be purchased are of great value to the Indians, especially for the live water located on them.

The reservation proper comprises approximately 750,000 acres in northwestern New Mexico. None of these lands has ever been sold or otherwise disposed of from the Jicarilla Reservation. However, there are some 15 homesteads within the reservation boundaries which were taken up before the reservation was set aside. The ultimate purchase of these lands is an absolute necessity from the standpoint of eliminating certain undesirable social and economic conditions arising from these few alien tracts within the reservation boundaries. Their purchase is also a necessity from an administrative standpoint to effect an operative range control. These factors, coupled with the necessity for a larger grazing area, make the project of paramount importance to this group of Apache Indians.

The land will be used chiefly for tribal purposes, with the assignment of a part of the farm lands to individual Indian families, who are at present landless.

### Rocky Boy

Location: Hill and Choteau Counties, Montana

1936 program (options accepted and purchases partially completed), approximately 27,436 acres, at a total cost of \$201,909.

1937 program (options not yet submitted), 6,802 acres, at a total cost of \$62,099.

Total: 34,238 acres, for the sum of \$264,008.

Land types: Grazing, cultivated hay land, and a few small irrigated tracts.



Range Country Being Acquired At Rocky Boy



The Rocky Boy Reservation, Montana, was established by Executive order in 1915-16 for a group of homeless and wandering Indians. The Office files contain voluminous correspondence about the suffering and destitute condition of these Indians. The families came to their new homes in 1916, some on foot, so destitute was their condition. These people, who now number approximately 750 individuals, have constructed nearly 100 neat three-room houses, have their own gardens, small grains, chickens and approximately 1,500 beef cattle, and are making fine progress in gaining self-support. The present Rocky Boy Reservation, however, contains only about 60,000 acres, much of which is mountainous, and it is being completely utilized by the Indians now living there.

Moreover, there are some 2,000 Indians living in Montana who are destitute and landless. It is planned to settle these homeless people on land adjacent to the Rocky Boy Reservation, and to establish them in conditions similar to those of the present Rocky Boy Indians. The purchased lands will provide home-sites for as many of them as possible, with grazing land and tracts suitable for raising hay for winter feed for their live stock. The area being purchased also contains some small irrigation systems which will be very valuable in increasing the hay crop.

### Lower Brule

Location: Lyman County, South Dakota.

1936 program (options accepted and purchase partially completed), 12,054.15 acres for the sum of \$78,776.99.

1937 program, \$50,000 allocated to this project. Preliminary plan indicates proposed purchase of 1,500 acres at total cost of approximately \$11,250. Options not yet submitted for 1937.

Land types: Farming and grazing, with small irrigable tracts along the Missouri River.

More than half of the original area of the Lower Brule Reservation has passed from Indian ownership. The remaining Indian lands are so interspersed with white-owned land that control of any large area is impossible and operation of any project through cooperative organization is difficult.

Land in this project will be used to resettle Indian families who are landless or who have only land unfit for home-site and subsistence farming purposes. It is estimated that approximately 100 families or about 500 individual Indians will be benefited. The areas to be acquired block well with Indian holdings. The better class of land adapts itself to formulation of small subsistence homestead tracts along the Missouri River with irrigation possibilities. The balance of the land will provide desirable range for live stock.

Bad River, Great Lakes Agency

Location: Ashland, Wisconsin.

Purchase area: 814.97 acres

Cost: \$20,475.00.

The tracts proposed for purchase here are improved farms, comprising a total of 502 acres of agricultural lands, 210.40 acres of open pasture, 100 acres of forest land, and 2.57 acres purchased to provide a means of ingress and egress to the Odanah Cemetery.

The program as now planned contemplates the assignment of these lands to landless Chippewa Indian families in ten-acre tracts, which will provide a living for approximately 80 families through the establishment of small dairy farms and subsistence gardening projects.

The Bad River Reservation as originally established comprised 120,755.82 acres. The Indians gained their living chiefly from hunting, fishing and berry picking, and were unmolested in their way of life. However, the great industrial development of the middle nineteenth century and the expansion of the country brought into this area huge lumbering interests, and although there was a period of extreme prosperity, the ultimate result of the expansion was to leave this group of Indians with only about one-half of their original reservation area remaining in Indian ownership, their timbered areas exploited, and the checkerboarded area which was still in Indian ownership unsuitable for the pursuit of their natural means of livelihood.

Several attempts have been made in the past to set up farming projects, but with little success. It can be safely stated that the Chippewa Indians are not, as a rule, inclined toward farming. However, they have shown ability, initiative and success in gardening, and it is believed that the establishment of small dairy farms and subsistence gardens is really the solution of their problem. The purchase of approximately 18,823 acres of land under the submarginal program has aided considerably in blocking out a contiguous area and will be a great help in administering the Indian Reorganization Act project, as well as supplying a large area of cut-over lands for this group of Indians.

Flandreau

Location: Moody County, South Dakota.

1936 program (purchase completed), 599 acres at a cost of \$25,000.

1937 program (options received in the Office).  
741.30 acres at a cost of \$39,050.

Total: 1,300.30 acres for the sum of \$64,050.

Land types: Tillable crop lands.

The purchase area is adjacent to the city of Flandreau, South Dakota, and also adjacent to the Flandreau Indian Vocational School. In and about Flandreau there are about 343 Indians dependent on what employment they can find as farm laborers for their living. It was originally the plan to provide as many of these landless families as possible with a subsistence farm of approximately 40 acres. It has since been recommended that this area be increased to 80 acres per family. The extent to which this can be carried out will, of course, depend upon additional purchases in future years. The lands being purchased are largely crop land of good quality with a small percentage of pasture land. This is a country of general farming: the chief crops are corn, wheat, oats and barley, with hogs and cattle the principal types of live stock produced.

The area of 559 acres already purchased under this project was proclaimed by the Secretary of the Interior on August 17, as a new reservation, to be known as the Flandreau Indian Reservation. This was the first reservation created under authority of the Indian Reorganization Act.

#### Yerington Project, Carson Agency

Location: Lyon County, Nevada.

Area: 1,040 acres.

Cost: \$25,000.



Third Alfalfa Crop On Irrigated Land, Yerington Project, Nevada



This tract is approximately seven miles from the town of Yerington and five miles from Wabuska. There is a paved highway one mile west of the tract, accessible by means of a gravel county road, which makes the tract desirable from the standpoint of location. A branch line of the Nevada Copper Belt Railroad passes through a part of the lands in the project.

The purchase area includes approximately 490 acres of irrigated crop land which produces over three tons of alfalfa per acre in the three cuttings per year. It is also very good land for gardening purposes, especially the growing of potatoes, one of the principal crops in that vicinity.

There are also approximately 110 acres of irrigated pasture lands on which there is at present a very dense growth of wild hay. The character of the soil is the same as the crop land and could be used for the same purposes.

There are approximately 155 acres of sub-irrigated pasture lands and 280 acres of dry pasture. The plant growth is chiefly sage, greasewood, rabbit brush, salt grass, red top, blue grass and sedge. The sub-irrigated lands have a carrying capacity of 12 acres per cow per year, while the total dry pasture acreage will only carry four or five cows per year.

The rainfall is scanty, averaging only about 4.40 inches per annum. The tract, however, has decreed water rights dating from 1864 to 1905 which provide sufficient available water for 800 acres. In addition to the option price the Government will assume certain unpaid irrigation construction charges on the Campbell Irrigation Canal, which benefits this property to the amount of \$4,508.84 bearing interest at four per cent, to be paid annually over a period of 32 years.

With the lands so purchased it is proposed to rehabilitate approximately 60 landless Indian families living in the vicinity of Yerington, who have been living for the most part as squatters on privately owned lands, eking out a scant existence by such odd jobs as they can find in that locality. It is proposed that each family shall have sufficient land for a subsistence garden, and additional lands for some diversified farming and for pasturage for a cow. The program, it is believed, is a definite step toward making these Indians a self-sustaining group.

\* \* \* \* \*

#### RECENT ELECTION NEWS

The charter at Cheyenne River Agency was defeated by a vote of 388 to 409.

Two more constitutions have been adopted in elections held November 7; at Covelo (Round Valley), where the vote was 60 to 20; and at Keweenaw Bay (Great Lakes), where 239 were in favor of the constitution and 18 were opposed.

## FOSTER CARE OF INDIAN CHILDREN IN MICHIGAN

By Mrs. Cecil H. Brown, Children's Secretary, Michigan Children's Aid Society

Boarding home care for Indian children in Michigan was first brought to the attention of the Michigan Children's Aid Society in 1933, when the Superintendent of Mount Pleasant Indian School and the social worker discussed the proposed closing of the school and asked the cooperation of the Society in plans for Indian children who could not return to their homes, and for those neglected in their homes.

The Society undertook the care of these children - the first time a private agency has taken over this work with Indian children - with 36 boys and 37 girls from 7 to 19 years old. The Indian Service paid \$5.00 per pupil per week to cover board, clothing, medical and dental care, and school supplies, and the Society provided the professional services of home finding, placement and supervision.

Medical experts agree that tuberculosis is the most serious health menace to the Indians. Tuberculosis was the prevalent medical problem and cause of death in the families of these children, four of whom were placed in a tuberculosis sanitarium. Dental care was also much needed. The whole group showed marked improvement in health, and gained in height and weight under the Society's care. Many of these children were orphans and half orphans.

It is difficult to find suitable Indian boarding homes, and some of the children were placed in white homes. Where the right home is found the Indian child makes a good adjustment, with courtesy and good manners, and few disciplinary problems arise. Boarding homes in the country are preferred where there are no restrictions other than those necessary for developing good behavior and the right attitude toward living in a family group.

These Indian children make very ready adjustments and often make a place for themselves in the white family and in the community. It is a question however, whether this is not a surface adjustment; since they rarely care to remain indefinitely with white people but prefer to return to their own people.

The consensus of workers' observations shows that Indian children must be considered individually rather than as a group, and the need is emphasized for careful thought before separating the Indian child from his own family or relatives. Even though living standards may be low and diet inadequate, there is no real substitute for a child's own home.



THE INDIAN THANKSGIVING WAS FOR EARTH'S BOUNTY; NOT FOR MILITARY VICTORY

By William B. Newell (Ta-ka-ra-kwi-ne-ken-ne)

Boys' Adviser, Wahpeton School, North Dakota

Careful study of the historical background of our present Thanksgiving Day shows that all the early Thanksgivings proclaimed since that first one in 1637 have been to thank God for some bloody military victory over the Indians, the French, or the English. It was not until the time of Abraham Lincoln that we have observed a real Indian Thanksgiving Day. When Lincoln issued his Thanksgiving Day proclamation it was to thank the Great Spirit for the fruits of the earth. It was the first real Indian Thanksgiving and it had taken the whites many years to learn what a real Thanksgiving Day should be like.

It is not the purpose of the writer to blow the mythical white man's Thanksgiving bubble into thin air, but rather to point out that the American Indian was deeply conscious of the purpose and intent of Thanksgiving and its true significance. It is also the purpose of the writer to again emphasize the fact that the American Indian was the real originator of the one day in the calendar when all people are supposed to thank the Great Spirit for the fruits of the earth.

There was not a tribe in the whole 200 tribal groups in the United States that did not hold Thanksgiving ceremonies. It is well-known that the Indians of the eastern area of the United States were especially observing of special days on which they held religious Thanksgiving ceremonies, thanking the Great Spirit for corn, beans, strawberries, maple water and so forth.

The following prayer, which was used in one of the nine Thanksgiving days of the Seneca Indians, illustrates to what extent the American Indian had developed in his attitude toward the Great Spirit in relation to his spiritual feelings and thankfulness for the things that God gives us. Incidentally the same nine Thanksgiving days held centuries ago by the Seneca Indians are still observed throughout the year. This prayer happens to be one used at the spring Thanksgiving festival held each year at planting time among the Seneca.

"Now is the season of growing things. Now we give thanks  
to our Creator.

Now we sprinkle tobacco on fire. How smoke arises, it  
lifts our words to Him.

Now we speak to Hahwenniyu, the great ruler, the great life,  
one Great Spirit.

Now He listens to the words of the people here assembled.



We thank Him for return of planting season.  
We thank Him that He has again permitted us to see it.  
We thank Him that we again take part in ceremony.  
We thank Him that He has given us the earth, our  
mother, from whose breast all things grow.

We thank Him that He has given us seed to give back  
to our mother.

We thank Him for rivers and waters that flow.  
For herbs and plants, and all fruit-bearing trees  
and bushes that grow.

We thank Him that our supporters of life - Corn,  
beans, squash - fail us not.

That famine is not permitted to enter our lodge doors.

Continue to listen, Hahwenniyu: Again we speak.  
We thank Him that our old men and our old women,  
Our young men and our young women and children are here.  
We thank Him that the eyes of the people are turned  
to Hahwenniyu.

We thank Him that the minds of the people remember  
the great wisdom, the one Great Creator, who makes all  
things to grow.

Now smoke rises, He has seen it.

Now we have spoken, He has heard it.

It is done, Naiewhyie."

There was a time when the American Indian was the most thankful of all individuals, when he always thanked his God and his brother for the things that were given him. There was a time when all Indians were deeply appreciative of all things given them. It seems that nowadays we are blessed with too many good things and forget to be thankful or appreciative. If we are to be like our ancestors, if we are to be real Indians we must not forget to appreciate what is given us both by the Great Spirit and by our friends.

\* \* \* \* \*

#### THE COVER DESIGN

The cover design on this issue of INDIANS AT WORK is a Kickapoo emblem, drawn by George Kishketon, an eighteen year old, full-blood Kickapoo Indian.

George is a patient at the Shawnee Sanatorium, Shawnee, Oklahoma.

## THIS PREVENTABLE ACCIDENT WILL MAIM A CHILD FOR LIFE

John, a strong, handsome and likable Indian boy of seventeen, and his friend Henry were working in the school laundry. They had often worked there before; they were accustomed to handling the machinery, and knew that unless precautions were taken, it could be dangerous. One particular machine - an extractor - had just been started, and the lid was closed. "You two boys keep away from that extractor," the laundress said.

As soon as the laundress had gone to another part of the laundry, the two boys went back to the machine. "Let's raise the lid," one said. They did, and they both put their hands inside to feel the sensation from the whirling cylinder. Another moment, and John's left arm was taken off at the elbow.

The principal, of course, has suspended further use of the machine, pending investigation as to whether a safety device which will automatically hold the lid shut while the machine is in operation, can be secured.

John's arm had to be amputated just above the elbow. Fortunately it will be possible for him to wear an artificial arm with some degree of success. As yet John does not seem to realize the far-reaching effect of the accident. His parents, however, are broken with grief. The father, a war veteran, without pension or regular support, has always depended upon this boy for assistance. Later, no doubt, John will realize the need for further training, and his teachers believe that he will be able to prepare himself to earn his way. At the present time, he is entirely recovered and is spending a few weeks at home.

Where this accident happened does not matter. It might have occurred at any agency. A similar accident might have been caused by a mowing machine, by an explosion, by a drill. There are innumerable hazards in any large plant, even the most perfectly run, and Indian Service plants, however conscientiously staffed, are not perfectly run. Moreover, much of their equipment is far from up-to-date. And were all the equipment mechanically accident-proof, even that is not enough. Vigilance on the part of employees and children, and intelligent, careful and reiterated training of children are our unceasing obligations. These, and a seeing eye for uncovering, in familiar situations, elements of potential hazard.

Many industries have sharply reduced an accident toll that had long been accepted as an inevitable accompaniment of their work, but they have done it only by planning and care.

In the case of John's accident, there is no evidence that any Indian Service employee was specifically to blame; yet it was a preventable accident, and it happened to a child whose safety was an Indian Service responsibility.



## MENOMINEE INDIAN MILLS - A PROSPERING TRIBAL BUSINESS

By J. D. Lamont, Senior Forester



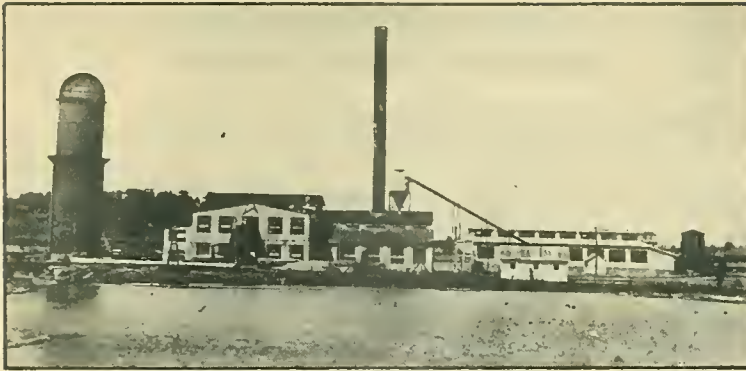
White Pine Stands Are Valuable Menominee Assets

Outstanding among Indian enterprises is the Menominee Mills operation at Neopit, Wisconsin. Of course, the heritage of the Menominees, fortunately never allotted, is a rich one: some 682 million feet of salable timber, of which 125 million feet is a magnificent stand of virgin northern white pine. There are also large stands of hemlock and hardwoods.

The Menominee Indian Mills originated with the La Follette Act of March 28, 1908, which authorized the cutting of timber, the manufacture and sale of lumber, and the preservation of the forests on the reservation. This act authorized the use of tribal funds for logging operations and for the construction of a modern sawmill, and provided that not more than 20,000,000 feet of timber was to be cut in any one year. An amendment in the act of March 3, 1911, provided that dead and down timber could be cut in addition to the 20,000,000 feet authorized by the act of March 28, 1908.

The fine financial record of the past year's operations is shown in the excerpt from a letter from Robert Marshall quoted on page 33. Various changes in organization and production methods have helped to make





General View Of Menominee Mills\*

this good showing possible. One new departure was the abandonment of the logging railroad formerly used to bring logs down to Neopit. Timber at Menominee is selectively cut, in order that the forest may be maintained on a perpetual yield basis. It had become apparent that a large quantity of blowdown and mature timber lay at long distances from the rail-

road - hence its abandonment. (Steel and equipment were salvaged.) Truck logging has been rapidly developed during the past few years. Timber is cut in the fall and winter, and hauled over frozen rough trails, which are cleared as needed, to secondary roads, which were marked out and built the previous spring and summer and allowed to settle in anticipation of the winter's program. These secondary roads cost about \$150 per mile; similar roads for summer use would cost from \$300 to \$500 per mile.

This system of truck logging has been shown to be more economical than the use of the railroad, and it is far more flexible.

The Menominee Indian Mills operates a general store for the benefit of the Indians, and consideration is being given to the establishment of a branch store at Keshena, 11 miles from Neopit. The profits of the store go into the Menominee Indian Mills enterprise for the benefit of all the Indians. The mills now employ some 500 Menominees, out of a total population of 2,000. The Menominee timber inheritance, and its carefully planned exploitation, have meant the economic independence of the Menominee people.

\*The tower-like structure shown at the left - a refuse burner - was recently torn down, as edgings, slabs, and other scrap material, formerly burned, are now sold as sawdust, shavings, lath, and small dimensioned stock.



Typical Blowdown - Large Tree in Foreground Dead.  
Other Large Trees Badly Damaged.

## MENOMINEE MILLS SHOWS PROFIT FOR YEAR

(Excerpt from recent letter to Commissioner from Robert Marshall,

Director of Forestry and Grazing)

"At Menominee I was happy to find that the lumber operation, instead of going in the red as it has done for about half a dozen years in the past, actually made not only the \$93,000 in stumpage which was cut, but on top of that, a profit of another \$81,000.\* I attribute this success a little bit to improved economic conditions and chiefly to the fact that for the first time in the history of the operation we have been able to get, through the means of paying a sufficiently large salary, a first-rate lumber operator in Herman Johannes. In addition to the fact that he is one of the two or three outstanding lumber managers in Wisconsin, it is especially pleasant to find that his whole attitude has fitted in perfectly with the Indian reorganization program. He never takes any major step without first consulting the Menominee business committee, and getting their approval, and they have so much confidence in him that they have supported him 100 per cent. He and Ralph Fredenberg are working in perfect accord.

"We had a bad blowdown at Menominee again this year which involved 15 or 16 million board feet. Johannes has very flexibly changed his whole operating plans in order to salvage the entire loss. I took a 21-mile walk through this area with Dick Delaney, our forester; Kephart, from our Regional Office; and Jim Caldwell, the Indian logging superintendent of the operation. Jim is a real triumph of the policy of working Indians into important positions. He has developed into such a good man that Johannes says that if he ever left our operation he would like to take Jim with him. We also have an Indian mill manager and an Indian yard manager, thus having Indians in three of the four key positions of the operation under the general manager. Prior to this administration no Indian ever held any of these major positions. All three of these men are doing fine work and are holding their positions by competence and not by special favor to Indians."

Note: \*The analysis of the balance sheet of the Menominee Indian Mills for the fiscal year 1936 shows that 31,379,200 feet of timber were cut in the logging operations. Of this amount 15,979,520 feet were manufactured into 18,376,446 feet of lumber at the Menominee Indian Mills, which reflects an overrun of 15 per cent. A total of 14,014,770 feet of logs were sold to outside parties and 1,384,910 feet of logs were added to the log inventory at the end of the year. The balance sheet shows a net profit on the entire operation of \$81,449.12, and in addition the Indians received a net income of \$93,435.02 as stumpage for the logs converted into lumber or sold.



## SOME PHASES OF INDIAN CREDIT

By Hazel G. Cragun - Senior Clerk, In Charge of Reimbursable Funds  
Division of Extension and Industry

### What Has Been The History Of Repayments

Before the passage of the Indian Reorganization Act, credit to Indians could be obtained generally only from two sources - tribal funds, and the so-called "reimbursable" funds. With the maturing of plans for loans from the Indian Reorganization Act loan fund (of which \$3,480,000 has been appropriated), attention is being drawn, naturally, to the past record on these two types of loans. What has been the history of repayments?

### Tribal Fund Summary

Authorizations by Congress for the use of funds in the United States Treasury to the credit of various Indian tribes as loan funds make \$1,714,479.59 - nearly two million dollars - available for this purpose. The 1937 act includes appropriations of \$356,000 which are included in the above figure but none of them were used during the fiscal year 1936. Some of the other appropriations were not set up for expenditure and the actual sum available was \$1,262,096.62. Repayments to the various funds since their establishment aggregated \$615,128.95 on June 30, 1935, while expenditures totaled \$1,432,140.67. The repayments represent 42.95% of the expenditures.

### Repayments Vary; In General They Are Good

Further study of repayments indicates that the Indians' interest in the use of these funds is growing. This is reflected both in repayments and in the activities of the members of the tribes in the administration of their loan funds during the fiscal year 1936. In this year the Indians of the Shoshone and Fort Apache Reservations repaid \$13,391.57 and \$6,535.21 respectively. Funds amounting to \$75,000 were available to the Indians of both of these reservations. The Fort Peck Indians have a fund of \$80,000 and they repaid \$7,854.08 during the year. Fifty thousand dollars were available to the Indians of Klamath, Fort Hall and Southern Ute and they repaid \$11,050.00, \$7,963.45 and \$7,609.28 respectively. All of the above funds were established in 1929. A fund of \$75,000 was authorized for the Kiowa, Comanche and Fort Apache Indians at the Kiowa jurisdiction in 1933 but only \$50,000 has been made available for expenditure. Last year they repaid \$10,963.79. The Indians of the Crow Agency repaid \$11,463.30, which would place them second if the reservations mentioned were arranged according to the sums repaid. The Crow fund was established in 1920, nine years before any of these listed above. Since that time, their \$50,000 has revolved almost four times. The business which this fund has enabled them to transact totaled \$183,896.63 on June 30, 1936. The Crows have become "credit-minded."



Repayments during the fiscal year 1936 by the Indians at the 27 jurisdictions using these tribal funds totaled \$100,657.76 as compared with \$83,001.06 during the previous year. There are many more good records this year. Southern Ute made an unusually good record last year of \$17,827.56. It was followed by Klamath, \$10,265.84; Fort Apache, \$8,749.37; and Crow, \$6,998.22, while all of the others were less than \$5,000.

#### Loan Committees Render Fine Service

A number of reservations have active loan committees consisting of members of the tribe who give part of their time to the consideration of loan applications. These committee members receive no remuneration for their service to the tribe. Their recommendations are of tremendous assistance to extension workers and to the superintendent who finally passes upon the greater proportion of loan applications. Although no report is available which would give a complete record of the tribes having such committees, there has been a noticeable increase in the number adopting this procedure. Kiowa and Klamath have had committees for a number of years.

As mentioned above, the appropriation act for the fiscal year 1937 authorized additional funds for tribal fund loans. Fifteen new tribal funds have been established. Undoubtedly a number of these tribes will find it desirable to select loan committees. It should be the aim of every loan committee to build up the volume of business by using this fund and by obtaining collections which will insure availability of funds for worthy applicants. This can be accomplished only by giving preference to those applicants who have a reputation for thrift and industry and to those who have well-planned programs for their agricultural, live stock and other industrial pursuit for which they request financial assistance.

#### Reimbursable Repayments Lower Than Tribal Fund Repayments

Most tribes have had to rely upon the general appropriation for "Industry Among Indians" for the financial help they have needed in the development of their individual and tribal resources.

Congress has appropriated \$3,349,200 for this purpose during the fiscal years 1928 to 1936, but \$150,000 of the fiscal year 1934 appropriation was impounded as an economy measure. This has given an average annual appropriation of \$355,466 for the nine year period.

Repayments and other credits to these appropriations aggregated \$686,408.85 on June 1, 1936. This represents a repayment of 24 per cent of the loans. While this is considerably lower than that of the tribal revolving loan funds, it is encouraging to see that cash repayments for the fiscal year 1936 were greater than those of 1935 and they exceeded expenditures during the year. The cash collections for 1936 totaled \$168,062.74 as compared with \$82,805.84 during the preceding year. The expenditures during 1936 were \$124,565.30. Some of the jurisdictions making unusual increases in their collections this year are Rosebud, Cheyenne River, Sells, Western Shoshone,

Fort Totten, Mescalero, Tulalip, Yakima, Coeur d'Alene, Blackfeet, Choctaw, Cheyenne and Arapaho and Warm Springs. On the other hand a number of them dropped considerably below their 1935 record. They include Navajo, Sac and Fox, Winnebago, Sisseton and Truxton Canyon.

#### Repayments Vary Among Jurisdictions

Jicarilla has repaid about 95% of all loans made during this nine year period; while this is a splendid record it should be noted that the greater proportion of their reimbursable transactions represents a tribal sheep enterprise which the tribe entered into and repaid in accordance with its plan from the tribal resources.

The Indians of two jurisdictions, Navajo and Hopi, have repaid more than 50% of their loans; Cheyenne and Arapaho, Fort Totten and Fort Berthold, between 40% and 50%, Pawnee, Sac and Fox, Quapaw, Rocky Boy's, United Pueblos, Blackfeet, Carson and Walker River, between 30% and 40%, and Rosebud, Hoopa Valley, Shawnee, and Tulalip between 25% and 30%.

There are a number of jurisdictions having tribal revolving funds which have had some loans from the fund "Industry Among Indians" during this period. In most instances the amounts involved are small and for this reason their record of repayments cannot be taken as a reliable index to their entire record of repayments, although in some instances it does work out that those with good records of repayments of these loans also have good records for their entire record. Those repaying more than 50% of these loans are Consolidated Ute, Kiowa, Mescalero, and Yakima; Keshena, between 40% and 50%; Cheyenne River and Uintah and Ouray between 30% and 40%; Colville, Coeur d'Alene, and Flathead between 25% and 30%. Perhaps the most significant thing about those records is the fact that loans from this fund are receiving attention as well as loans from the tribal revolving funds.

#### Reimbursable Funds Decrease; Repayments Urged

The opportunities for lending to tribes having tribal revolving funds, however, are becoming less and less in view of the reduction of this appropriation by Congress to \$150,000 last year and \$165,000 for the current fiscal year. The increase of \$15,000 this year was made for educational loans. While we do not know what future appropriations will be, it is extremely doubtful that there will be any substantial increase in view of the revolving credit fund established under the Indian Reorganization Act. In fairness to those Indians having no other source of credit, and to those who are not ready for such credit facilities as they might be able to procure from the new revolving credit fund, it becomes incumbent to consider other credit facilities available to the tribes requesting loans from this fund. This constitutes another reason for encouraging the investment of tribal funds in productive enterprises. The same argument, however, is just as applicable to the reimbursable fund, since the records of those tribes using it will serve as an index to the use which they can make of credit opportunities.



## THE DROUGHT OF 1936

How Much Was Indian Country Affected; What Was Done; What Must Be Done?

By Frederick H. Walton

Field Supervisor of Rehabilitation



Early Stage Of garden  
At Fort Berthold, Montana  
Before Drought

In June of last year the Dakotas and Eastern Montana were stricken by drought. By the end of July conditions became critical and the area in distress, as certified by the Department of Agriculture, included Nebraska, Kansas, Oklahoma, Minnesota, Wisconsin and other states having considerable Indian populations.

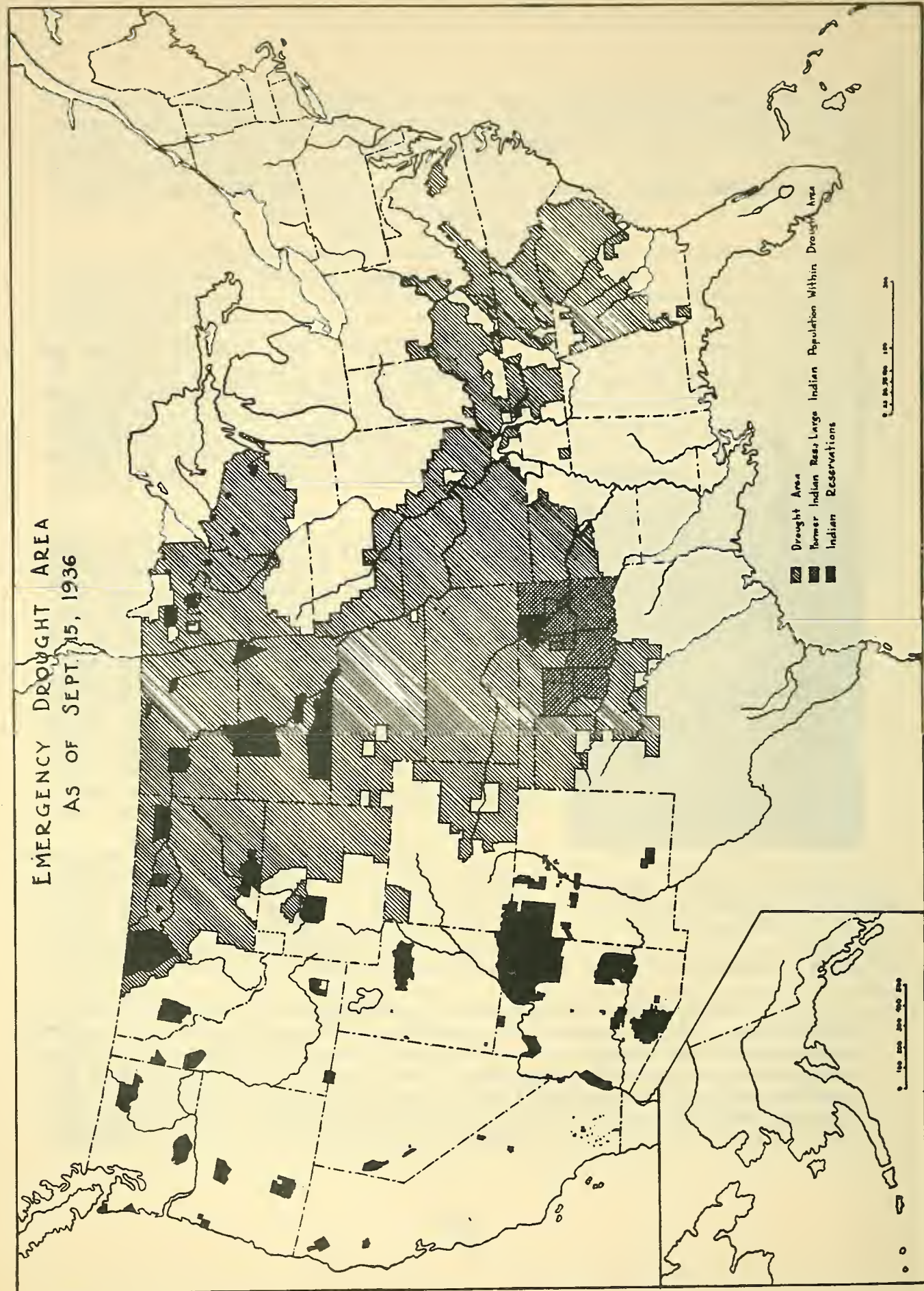
Attempts at farming in the stricken area were futile. Crops could not grow without water, and if by careful tillage and conservation of some scant moisture a start was made, the blistering sun simply burned up the vegetation. Gardens planted earlier in the season wilted and died. Dropping water levels caused wells to run dry. Pestilence and epidemics threatened as a result of human consumption of stagnant water. "There is not a running stream on the reservation," wrote Superintendent Dickens of Cheyenne River on August 17. Live stock had to be sold or moved away.

And on top of all this came the grasshoppers to finish the desolation. They literally cleaned up to such an extent that those who were fortunate enough to have a garden spot where a little irrigation was possible had to fight desperately to keep the starving grasshoppers from taking everything.

Early in the summer a drought committee was formed within the Indian Office. It was found to be impossible to obtain allocation of emergency drought relief funds for the Indians as a separate class. But the Government had set up relief organizations in each state in the drought area and the Indian Committee devoted itself to convincing these organizations that Indians were entitled at least to the same consideration as any other citizens of the state. Superintendents were instructed to cooperate with the



EMERGENCY DROUGHT AREA  
AS OF SEPT. 15, 1936

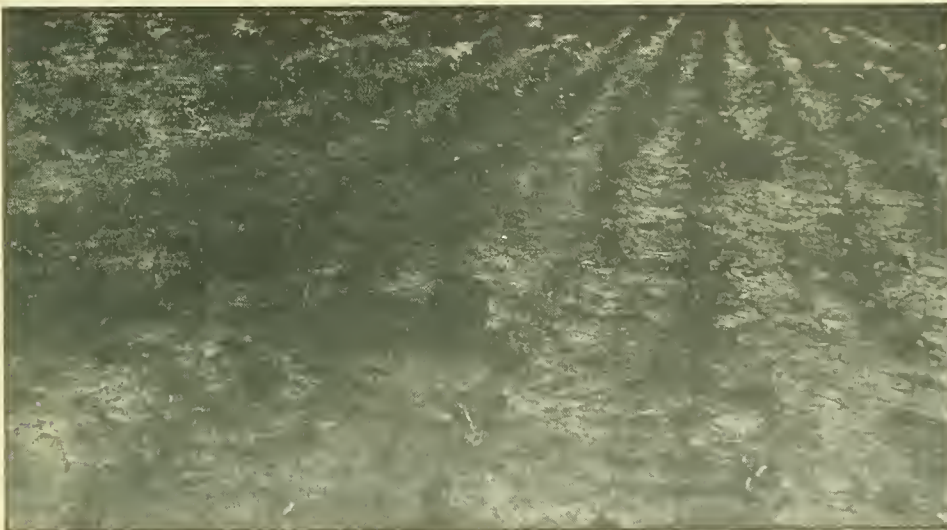




local Government agencies, certifying the Indians for the benefits which could be derived from the various relief programs.

On July 30 the Resettlement Administration made available certification of Indians on the same basis as whites within the drought area. This was followed by similar action on the part of the Works Progress Administration through instructions to the field that no discrimination should be made between Indians and whites on certification for work relief. The Farm Credit Administration authorized the Emergency Crop and Feed Loan Division to make individual loans for a maximum of \$200 per individual in the drought area, and the Production Credit Division of the Farm Credit Administration extended the facilities of loans for seed, feed, fertilizer and live stock. The Resettlement Administration also offered assistance in purchasing food for family subsistence and feed for conservation of foundation live stock. Each of these organizations, as stated before, functioned through state set-ups.

All emergency drought activities for Indians had to be carried on in the field by filing applications with local state authorities, and in a few instances this resulted in some confusion and delay because the Indian field personnel was not familiar with the diversified objectives of the various Government agencies which afforded opportunities for them to obtain the needed relief and assistance. It was also true that the personnel of the state representatives of these Government agencies was not in all cases fully informed of the Indians' right to participate. To clarify this situation a chart was prepared and mailed to all superintendents, showing the different types of relief, the method and form to be used in securing such relief and to whom application should be made in the field. Relief was ob-



After Three Months of Drought, Plus Infestation by Grasshoppers. Fort Berthold, Montana.

tained: in the form of seed and crop loans, feed loans, surplus commodities, emergency grants and work relief.

While the situation on Indian reservations in the drought areas was, and still is, distressing, it would have been much worse had it not been for the many range improvement and garden projects worked out during 1934 and 1935. Hundreds of dams and reservoirs had been built under Indian E.C.W., and while some of the dams did not function because of lack of rainfall there were many that filled during the early spring and furnished water for live stock and, in a few instances for gardening projects. Deep wells for stock waters were uniformly successful.

Let some of the Indian superintendents testify to the great benefits derived from water development:

"Many of the dams full of water and supplying large stock grazing areas. E.C.W. wells are pumping water where natural water isn't now possible. Springs that were mere seeps during this drought are supplying tanks of fresh water to thirsty stock. Many of those who raise stock on the reservation have told me that if it were not for certain E.C.W. dams and wells on the reservation they would have had to sell out long ago or move their stock." (Superintendent Roberts, Pine Ridge Reservation, South Dakota, August 25, 1936.)

"To date few of our dams have been full of water, but they have, practically without exception, contained some water and have all been used by range stock." (Superintendent Stone, Shoshone Reservation, Wyoming, August 17, 1936.)



Typical Cornfield, Five Civilized Tribes Area, Oklahoma,  
Showing Damage by Drought and Grasshoppers

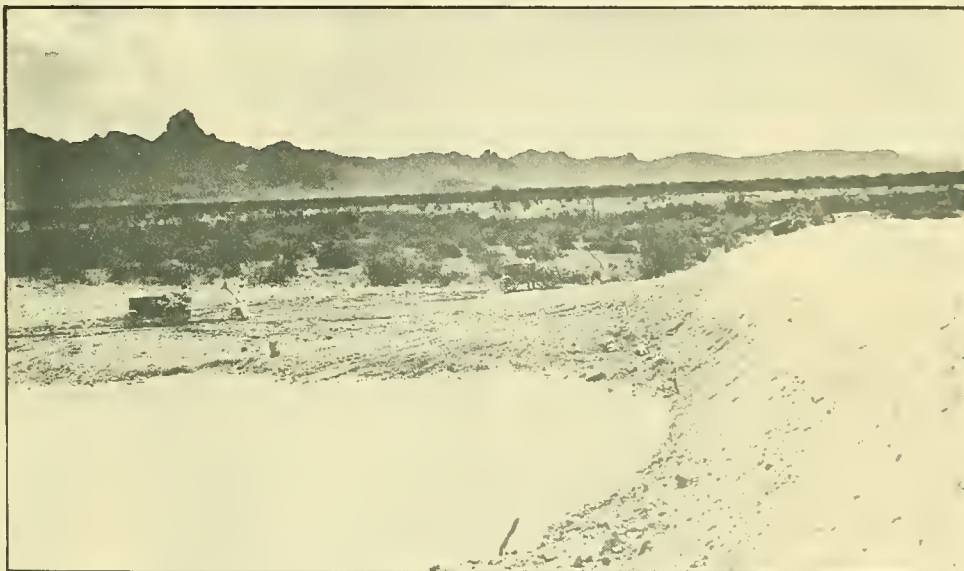


"The reservoirs, springs and wells already completed during the past seasons have made available larger areas of range and grazing during the present drought year than would have otherwise been accessible, and as a result thereof, less stock will have to be shipped out than would otherwise have been the case." (Superintendent Hunter, Fort Peck Reservation, Montana, August 14, 1936)

"The drought has unquestionably proved the value of water development projects on this reservation. We estimated 75% of the dams constructed by E.C.W. on this reservation were wholly or partially filled with water by the spring run-off. Fifty per cent of these have water in them at the present time. . . . . The drought has also brought about the necessity for spring development and wells." (A. J. Jellison, Senior Project Manager, Rosebud Reservation, South Dakota, August 15, 1936.)

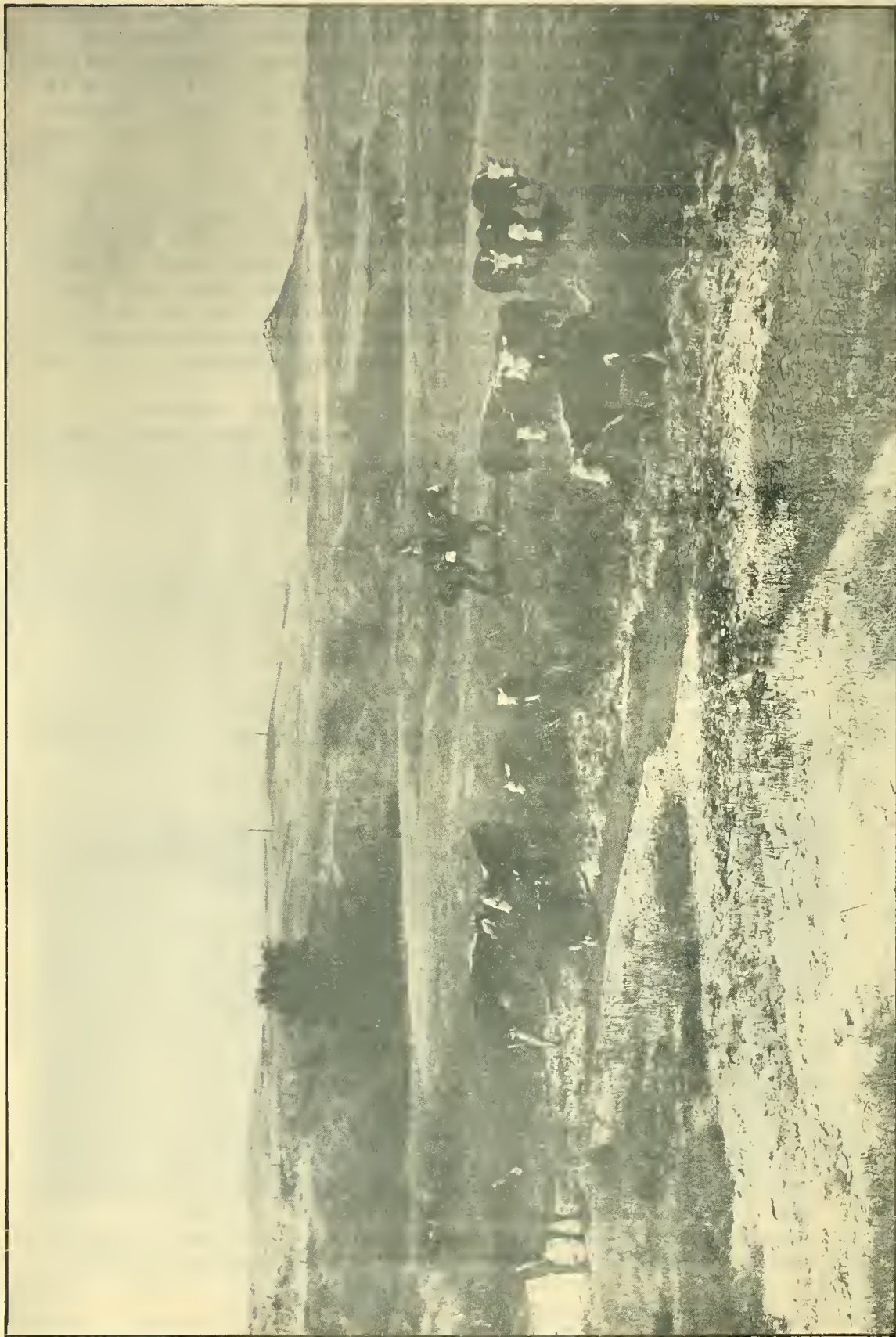
"The benefits derived from E.C.W. cannot be measured in terms of dollars and cents. Stock and in some cases human lives have been saved by the presence of an ECW developed reservoir, well or spring." (Superintendent Dickens, Cheyenne River Reservation, South Dakota, August 17, 1936.)

The search for water will be continued to the extent that funds are made available until every water possibility has been explored and developed. Additional gardening projects will be inaugurated wherever there is any reasonable chance that sufficient water can be made available to irrigate in case ordinary rainfall should be inadequate.



The photograph of this charco was taken at Sells, Arizona, but hundreds of counterparts may be found throughout the Indian country. Small reservoirs, springs and stock water holes, developed through E.C.W. funds, mitigate the effects of drought.

CATTLE AT DRIED-UP WATER HOLE, MONTANA



Resettlement Administration Photo by Rothstein



Much has been done and many Indians have been given work, but the hard fact remains that in the greater part of the drought area the coming winter increases the need and at the same time decreases the work opportunities. Where the thermometer ranges as low as 40 degrees below zero at times, freezing the ground to a depth of from three to five feet, with an occasional blizzard thrown in for good measure, there is small chance for carrying on work projects. There is therefore greater need than ever for the closest possible cooperation between the field personnel of the Indian Service and the various state offices of the Governmental relief agencies, to the end that absolute destitution and possible starvation may be averted.

The story of the drought is not over: it has just begun. Indian reservations did not suffer alone - they are a part of a great area of desolation. This widespread calamity has set the nation thinking. It has brought out several facts about the Great Plains area; the insecurity of farming operations in a country of little rain; the irreparable damage done by the plowing up of a dry grass country subject to high winds. It has become evident that many farms should be returned to grass. The Great Plains Drought Area Committee, in its report to the President of August 27, 1936, said: "Whether or not the region can support adequately the population now residing within its limits is a question which cannot at present be answered. In the long run a transfer from cropping to grazing would undeniably reduce the population of some areas. Nevertheless, it is possible that a sounder agricultural economy, with more assured family incomes and higher living standards, might increase subsidiary opportunities for employment. Temporarily, the work which needs to be done in the fields of soil and water conservation will take up much of the slack."

The Indian Service is working closely with the Great Plains Drought Area Committee. In a letter of November 9 to the Committee, Commissioner Collier offers the cooperation of the Indian Office in the rehabilitation of the area. He states, however, that the Indian Service opposes any thought of removing Indian populations from their homeland.

\* \* \* \* \*

#### HARVEST AT NAVAJO

A good pinon crop in District No. 16 is reported by Supervisor G. L. Milstead. The Indians are working hard to gather the nuts before bad weather. Many poor families which have been on relief have not called for their issues this month as they are out working. Most of them are paying up bills and buying winter clothes with the proceeds of the pinon crop.

Many Navajo farmers are busy harvesting corn, fodder, hay, potatoes, beans and other products. Farm crops are good in most parts of the district and a large number are interested in developing more farm land. Individual work in farm development has been a good investment for many Navajo families. Reprinted from Navajo Service News - October 15, 1936.



## FIRST AID AND RED CROSS SERVICE AMONG THE SIOUX, YESTERDAY AND TODAY

By Raymond Higheagle, Standing Rock Agency, North Dakota.

The American Indian was commonly considered to be "the noble red man of the forest and the great outdoors." He was gifted with a fine physique. He seemed immune from the ravages of many major diseases, and was hardly ever plagued with the milder ones so common at the present time. The question which confronts the minds of those who do not know or understand the native American is with what or how did he combat these ailments during his primitive state?

The Indian was a real child of nature. When in sickness and in trouble, he turned to nature for relief. To this end, certain herbs and roots which the Great Mysterious intended should be used to give relief, and which possessed healing powers for certain ailments of mankind were studied by medicine men of the tribe through observation, experiment, dreams, visions and prayers. The medicine man was required to be of unblemished character, otherwise his medicines would fail him.



First Aid Class Demonstration At Fort Wingate School, Fort Wingate, N. M.

For the preservation and safe-keeping of these precious herb and root medicines, special bags or pouches in bead and porcupine quill work were made by the most skillful hands. "The sacred bundles" were recognized as objects of reverence by the Indians. Every member of the Sioux Tribe was familiar with the remedies such as calamus, anise roots and other common herbs and roots for emergency use. In every family these remedies were kept constantly on hand for administering first aid.

In the days gone by, when our people, the Sioux Indians, lived in their old way, the "Mini Aku" (They go, bring back and give water) organization carried on work in some ways similar to the great work maintained by present Red Cross. This was a young women's organization. The chief of the tribe, through the council, conferred membership in the organization to every qualified young woman or girl in the tribe. Every member must be prepared when called upon to go after, bring back and administer water and aid to the needy, particularly to the wounded warriors, the aged, the sick and those in distress. Thus our Sioux people, in their simple way, understood the need of first aid and maintained an organization to help those who were less fortunate.

In the primitive life of the Sioux Indian as well as in these modern times it behooved everyone, as a sense of duty, to acquire some knowledge of how to meet an emergency. The Great Mysterious alone knows what will happen to us or to our neighbor within the next minute of our lives. In our Government schools and in particularly the higher institutions of learning, the teaching of first aid is sometimes correlated with other subjects.

It was my good fortune to be among the young men who took the IECW Short Course in First Aid held last summer at Pierre, South Dakota. The valuable instructions given me and the knowledge I acquired shall be a lasting inspiration to me.

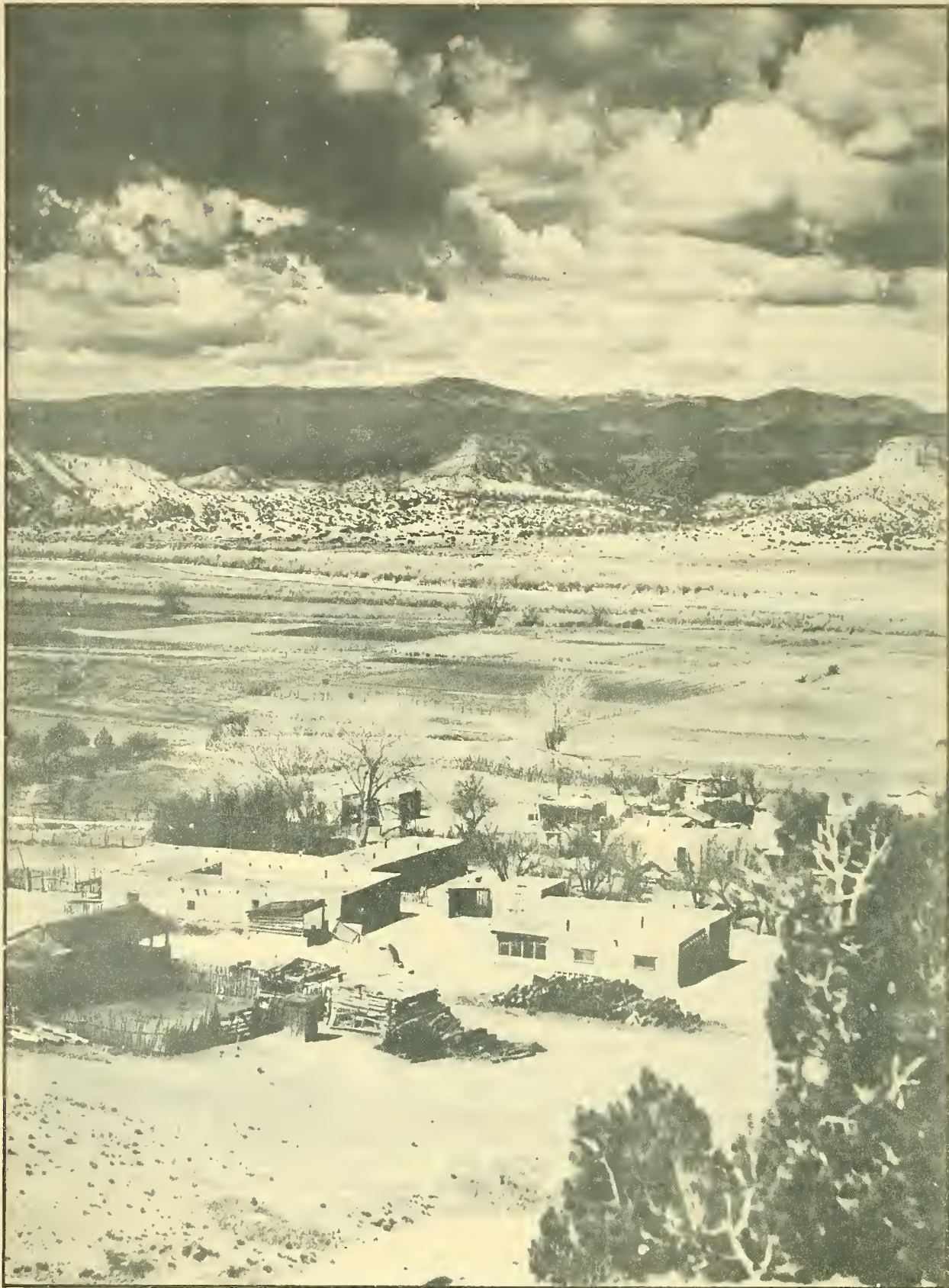
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#### PREHISTORIC METHODS OF WATER CONSERVATION

At Mesa Verde National Park, Colorado, a recently introduced exhibit, which is proving to be among the most popular at that ancient relic of the prehistoric Pueblo Indians, is one that illustrates how those cliff dwellers utilized to the maximum their scant water supply.

Just below Balcony House, the shale stratum seep was exposed for a distance of several feet and a large pottery jar buried beneath it. The jar conserved every drop of water seeping through the shale. In almost spectacular degree the exhibit shows how very considerable amounts of water may be produced from even small damp seep exposures. Reprinted from - "Fact And Artifacts" - Department of the Interior.





Photograph by Mario Scacheri

## BOOK REVIEW

INDIANS TODAY \* by Mario and Mabel Scacheri is about a little Picuris Pueblo girl, Blue Flower, who traveled with her father to visit friends in other pueblos, as well as in the Navajo country. The book is full of excellent photographs upon which the story is built. Its purpose should be stated by the authors themselves:

"Old stories of Indian massacres, of wild, painted faces and savage tomahawks, color the minds of most Americans in their thoughts of the Indian ...

"The Indian as a courteous, fun-loving, just, kindly human being, with an inborn artistic gift, and a sense of color and line superior to our own, is almost unknown. The charming way of Indians with their children, the peace, beauty, and harmony of a clean Pueblo Indian home, come as a surprise to most of us.

"The Southwest is one of the last strongholds of Indian life in the Indian manner. The Pueblos in their adobe towns along the Rio Grande in New Mexico, the bold, proud Navajos in their tiny hogans, or log huts, grazing their sheep over miles and miles of New Mexico and Arizona, are two of the most interesting kinds of Indians left for us to visit.

"The authors, in taking most of the photographs in this book, lived for some weeks among these two types of Indians in the Southwest ...

"Obviously the story running through the book is fiction. Obviously the people are real. The thoughts, the beliefs of the Indians are given as we have heard them stated by our Indian friends.



Blue Flower Herself

\* Harcourt Brace and Company, New York, 1936. 182 Pages. \$2.00.



"It is the hope of the authors to give a glimpse of the Indians - not as you think them. The glimpse is presented, not to grown-ups, but to American children, so that they may, after the manner of all children, educate their parents."

The photographs were collected, very evidently, with skill and sympathy.

One might question perhaps, the inclusion of so many photographs of Indians wearing the Plains headdress - a genuine part of Northern Pueblo ceremonial garb, but hardly as commonly worn as the illustrations might indicate.

The book, while intended for children, of perhaps seven to eleven years, makes delightful reading for their parents also. By H. Scudder Mekeel, Field Representative in Charge of Applied Anthropology - Indian Service.

Note: The photographs of San Ildefonso Pueblo and Blue Flower were reproduced with the permission of Mario Scacheri.

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#### AMERICAN INDIAN EXPOSITION IMPRESSIONS

Dr. Henry Roe Cloud (who is now working on Indian organization) sends some impressions of the American Indian Exposition held at Tulsa, Oklahoma, September 19 to 26.

"The officers and trustees of this first American Indian Exhibition, many of whom were the outstanding Indian citizens of the state, portrayed to hundreds of thousands of white visitors a view of Indian life at its best. Public and private Indian collections were exhibited under the able direction of Clark Field, among them the Osage tribal collection, the John Abbott collection, Mrs. Roberta Campbell Lawson's collection and the Mrs. W. Ferguson collection.

"Under the direction of the Tulsa Art Association, Indian artists were invited to put their paintings on display. Among them were Acee Blue Eagle, Stephen Mopope, Spencer Asah, James Auchiah, Jack Ho-ke-ah and Munroe Tsa-toke. The Interest of visitors in these examples of the work of these richly-endowed Indian artists was marked.

"By the use of recording machinery, valuable records in various Indian languages were made - an accomplishment of permanent value.

"The general public never sees but fragments of Indian life - a Hopi or Pueblo exhibiting baskets or pottery at a railroad station, or a group giving fierce war cries at a Wild West show. Here at Tulsa, one could see something of the totality of Indian life, its richness, its appeal and depth of meaning. Tulsa is to be congratulated on giving to the country an exposition in native music, native art and native soul, revealed in a genuine setting. It was America's antiquity at last becoming vocal."

## FROM IECW REPORTS

Building Construction At Pine Ridge (South Dakota) The IECW buildings that have been started are rapidly putting on a very nice appearance. They will, no doubt, be equal to any frame buildings now on Pine Ridge, both in appearance and workmanship, when completed.

I am proud to say that 50 per cent, maybe more, of the labor so far completed must be credited to Indian laborers. One Indian boy who had schooling at the Oglala High School in the last year or so, is in full charge of constructing the brick work. Another Indian boy is among the skilled workmen, as carpenter. John Calhoff.

The past week has been a rather busy week for the district. Last Sunday a great deal of excitement was aroused when the buffalo were driven from one pasture to the other. Many riders had to be employed for the reason that it was a rather difficult undertaking, should the animals escape. It proved to be a fortunate day, as they confronted no obstacle in moving the herd. Benjamin Chief.

Work On Drift Fence At Fort Peck (Montana) The drift fence crew completed  $1\frac{1}{2}$  miles of drift fence this week. The fence is carefully constructed, and abides with the state laws. The posts are one rod apart. There are four wire braces every quarter mile. These fences are being put in throughout different parts of the reservation. This avoids a lot of confusion that may

come about later on the part of the stockmen, regarding leases and trespassing.

The riprap crews are busy laying rock and putting in cut-off walls.

The reservoir crews are about half done on the dams they are now working on. We expect to work on reservoirs as long as the weather permits. Owing to the terribly dry condition of the ground, we will be able to work practically all winter. James McDonald.

Two Springs Completed At Uintah And Ouray (Utah) We completed two springs, projects 83 and 84 this week, which was very difficult to get to on account of bad roads.

Hope to complete fence project 37 by the first of next week. Would have completed the fence this week but some of our boys quit, getting better jobs.

There was a very heavy snow and rain storm, which made it impossible to work. Next week we will complete grading the Farm Creek Pass Trail, providing we have fair weather. Joe Nash.

Report From Pipestone (Minnesota) The boundary fence on the reservation is now under way. Posts and wire have been hauled out on the reservation.

Water systems have been put in good working order, and the pipes are covered with dirt so as to keep them from freezing during the winter months. J. W. Balmer.



Various Projects At Winnebago (Nebraska) This work has consisted of building fence along the truck trail. Teams were used to raise a grade across the Morgan land where the land was quite low, thereby bringing this part of the trail up to standard.

The work of clearing along this trail for the actual width necessary is being pushed as fast as possible in order to get the blade work done before the ground freezes, making construction work impossible.

Some maintenance work was necessary in order to repair several dams which were partially destroyed due to the fact that the extreme drought caused large cracks to form in the soil, then when the usual rains came, some damage occurred, also because all the vegetation was destroyed by drought and grasshoppers. G. H. Gregory.

Reservoir Construction At Mission (California) This reservoir is being constructed around a location from which springs are bubbling up from the ground. The water is warm and slightly sulphur and has been used by the Indians for many years for bathing, washing, watering stock and diverted away in small ditches for crude irrigation.

The flow from these springs amounts to approximately 500,000 gallons in 24 hours. The water in the reservoir will be connected with watering troughs and also by ditches to good agricultural land where subsistence gardens of several Indian families will be watered.

One of the older Indians, claims that the flow of water has been ma-

terially increased during the past year due, the Indians think, to a slight earthquake which was felt in this section during the early part of 1936.

The water bubbles up through crevices in the granite rock. Water coming from granite formation in this section of the country is generally very pure.

The walls of the reservoir surrounding the springs are tied into the granite rock and masonry work being done by the Indians is very good. The walls are substantial, topped by a reinforced coping and the work is all being pointed by an Indian who has had experience in this kind of work. J. Paul Campbell.

Fencing At United Pueblos (New Mexico) The greater part of the past week was spent in blasting out of large rocks in Box Canyon. The brush and old trees have been cleared out so that the tractor and blade will not have any trouble in getting in and out.

The holes are all dug for the supplementary posts. One crew of men is going ahead digging the holes for the dead men. Progress has been very good the past week.

The cedar posts have all been cut and hauled down from the mountains to the job. Half the fence crew is clearing the line, and the other half has started digging post holes. Snow has started to fall, and the men are very eager to complete this project before cold weather sets in. Burton L. Smith.

Full Force At Work On Potawatomi (Oklahoma) Activities on the Potawatomi are alive, due to the extent that we have our full force at work. This arrangement is being followed on our

other Kansas reservations also to allow for a saving during inclement weather. We have decided to work full force during the present good weather and complete as many projects and work as possible, then call a halt during the severe winter months. All the men have agreed to this arrangement and will deposit to their personal accounts for subsistence during the two or three months when weather conditions may make it impossible to carry out the program economically. P. Everett Sperry.

Work On Truck Trail At Keshena (Wisconsin) All the enrollees are working on truck trail projects and telephone construction. The grading of the Bass Lake Trail has started again but the going is difficult as the ground is too wet. With two grading crews on this project next week, it may be possible to complete most of the grading.

All of the machine work on the Cott Lake Truck Trail has been finished. Dump trucks will be worked on this trail for a while doing some spot graveling.

The telephone crew completed setting poles on old line 3 and strung up five miles of wire. W. Ridlington.

Work On Charcos At Carson (Nevada) It rained during the first part of the week which interfered with work on the charcos, but another fairly good sized charco was made with the use of the caterpillar tractor and bulldozer attached. A wide wash which has become silted to a fair depth was selected as the next site where a dam had been constructed at one time. The dirt was scooped out and piled on the dam to reinforce it and at the same time to make a larger basin to hold the water that drains into it from the area above.

Two large ditches or spillways are to be made on each side of the dam proper to take care of the extra water that may come in case of flood. This will prevent the dam from washing out, although considerable water would yet remain in the charco. Roy Madsen.

Bridge Construction At Five Tribes (Oklahoma) The week was spent on bridge construction. The men have had a wonderful week for work. In fact, this is the best week we have had for work in about two or three weeks. The men finished excavating and started building the buttment for the bridge. There has been a small crew doing construction work, while the rest of the men were engaged in getting out rocks and hauling them to the place of construction. They have been kept very busy in order to take advantage of the good weather. B. C. Palmer

Revegetation Work At Seminole (Florida) Work on range, revegetation continued throughout the week. A nice rain fell during the period which was needed for the grass being planted and also for the range in general. The range is in fair condition but on account of being overstocked the cattle are quite poor. F. J. Scott.

Trail Construction At Colville (Washington) The blunt-nosed bulldozer has been pushing the trail high up on the hill, within a mile of the goal of our project, Silver Creek Summit. An influx of workers, fresh from the harvest fields, have augmented our crew until we have almost as many men as we can care for. Brush slashing, tree cutting and skidding is progressing rapidly and that part of the work will be finished in a short time. Leo Livingston.



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